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To the Birth of God in all the Sanctified, the Church of the First-Born, *whose Names are written in Heaven; who are born again, not of the Will of the Flesh, but of God's Holy Spirit: You to whom is given the White Stone, and the New Name, that none knows but he that hath it, who as living Stones are laid in the Walls (not of the* Jerusalem *that now is, and is in bondage with her Children, but) of the* New Jerusalem *that is Above, (in the Heart and Throne of God) which is Free, and is the Mother of us all. To you, however you are divided, or where-ever ye are lodg'd, and held in the Clifts of the Rocks, in Dens and Caves of the Earth, or secret places of the Stairs; under all your divided Tribes,* ROBERT RICH *sendeth Greeting in our Lord God Everlasting.* Allelujah.

Dear Brethren,

BEing moved in my Spirit, in the Year 1666, to salute the Seed of God, the Seed of the Promise in all Men, and in particular the *Seven Churches* of *Christendom*; namely, the *Roman*; the *Episcopal Protestant*; the *Presbyterian*; the *Independent*; the *Baptist*; the *Quaker*; and the *Church of the First-Born*; to each of them I gave *Thirty pounds*, to be distributed amongst the Poor of their People, as a sign of my dear Love to the Seed of God in all, which I saw lay crucified, dead, and buried in some, and in others risen and reigning into Life

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that is Eternal. That which principally moved me to this general Salutation, was, the ſad and ſerious apprehenſion of the Straits and Limits by which I ſaw the Seed of God held in Bondage, and theſe ſeveral ſorts of Profeſſors to value themſelves, and alſo condemn one another, in reference to thoſe Modes and Methods of Worſhip and Obedience, in which they are divided and diſtinguiſhed. My Salutation intended a check to this unkind ſeverity amongſt them; and according to the inward Teſtimony from God upon my Spirit (if poſſible) to let them underſtand, that our gracious God is no reſpecter of Perſons, Sects, or Opinions, but of every Nation, thoſe that fear God and work Righteouſneſs, are accepted of him; and that all thoſe that walk in the Light of the Lord, wherewith he hath enlightned them, are ſaved. *Allelujah.*

In the Heavenly Revelation of this Bleſſed Viſion, wherein I felt and found my ſelf in a through Reconcilement to all Sorts and Sects of Men, I have begun, and now finiſhed my *Epiſtles* to theſe *Seven States of Chriſtians*, which I recommend to the *Children of Light*, to read and to conſider what the Spirit ſaith to the *Churches*. And becauſe in the Travels of this Teſtimony upon the Soul, I have met with ſeveral Celeſtial Pilgrims journying towards *Sion*, with their Faces thitherward, by whoſe ſprinklings, in many of their Books and Papers, I have bin often refreſhed and comforted: I cannot but commend, both their Names and Labours, to the ſober Enquirers after Truth; as well knowing, that though theſe Witneſſes are dead and gone, yet their Spirits and Teſtimony remain, and ſtill ſpeak to us. At this time I read many Books writ by the Divine Spirit, in which I took great delight, ſome few whereof I find freedom to expatiate on.

Firſt, *Cebes* the *Theban* Philoſopher, his Table writ in *Greek*, (ſince tranſlated into *Engliſh*) who lived *Anno Mundi* 3553; which Table was hung up in the Temple of *Saturn*. This Table conſiſted of three Parks or Incloſures; at the Gate of the firſt ſtood the ſhape of an Old Man, called *Life's Genius*, (afterwards

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True Inſtruction) which I underſtand by interpretation, to repreſent the Light and Grace of God, which appeareth to and in every one. This Light, or *Life's Genius*, taught and inſtructed all how they ſhould lead their Lives, according to thoſe Rules he directed, both to avoid temptations to Vice, and to imbrace all thoſe Divine Vertues that lead to Beatitude.

I have read the *Imitation of Chriſt*, writ by *Thomas* of *Kempis*. Alſo Cardinal *Cuſanus*, his firſt, ſecond, and third *Rule of Perfection*, and his *Idiot*; with others of the like Divine Nature, all tending to a Holy Life, by virtue of Chriſt's Holy Spirit in us, the only way to Life and Salvation. *Allelujah.*

I have alſo read many Divine Works writ by *H. N. Jacob Behm*, *John Saltmarſh*, Dr. *Everard*, *William Sedgwick*, *William Erbery*, Dr. *Gill*, Dr. *Taylor*, with others that were inſpired of God, and ſpake of the ſecond Coming of Chriſt in the Sanctified, and of that bleſſed Day which ſhould attend his Appearance. *Allelujah.*

I have alſo read, with much delight, two Books writ by *J. N.* called, *Love to the Loſt*, and, *A Salutation to the Seed of God in all.*

Alſo one ſmall Book writ by *John Perrot*, entituled, *An Epiſtle for the moſt pure Amity and Unity in the Spirit and Life of God, to all ſincere-hearted Souls.*

I have likewiſe lately read ſome Prophecies and Predictions of that Holy Learned Man *James Uſher*, Lord Arch-Biſhop of *Armagh*; who through Inſpiration of God's Spirit, ſpake of many things which long after came to paſs: that which is to me moſt remarkable in that Sheet of Paper is, that he being intreated to write in brief of *Juſtification* and *Sanctification*, deſired he might be excuſed; notwithſtanding the Perſon ſoliciting, through importunity, obtained a promiſe: A while after his Promiſe being claimed, he replied, 'He had not writ, yet could not charge 'himſelf with breach of Promiſe, for *(ſaid he)* I did begin to 'write, but when I came to write of *Sanctification*, that is, of 'the New Creature which God formeth by his Spirit in every

'Soul which he doth truly regenerate, I found ſo little wrought 'of it in my ſelf, that I could ſpeak of it, only as a Parrot by 'rote, without knowledg and underſtanding, and therefore 'durſt not proceed any further upon it. *Adding*, I muſt tell you, 'we do not well underſtand what *Sanctification* and the *New* '*Birth* is; It is no leſs than for a Man to be brought to an entire 'Reſignation of his own Will to the Will of God, and to live in 'the offering up of his Soul continually in the flames of Love, as a 'holy burnt Offering to Chriſt. And how little *(ſays he)* are 'many of thoſe that profeſs Chriſtianity, experimentally ac-'quainted with this Work of Regeneration in their Souls? More-'over, he deſires his Friend to look he be not found a Worſhipper 'in the outward Court; which outward Court *(ſays he)* is the 'formal Chriſtian, whoſe Religion lies in performing the out-ſide 'Duties of Chriſtianity, without having an inward Life and 'Power of Faith and Love uniting them to Chriſt; and theſe 'God will leave to be trodden down and ſwept away by the *Gen-'tiles*, the Prophane that call themſelves *Chriſtians*, but are the 'Synagogue of *Satan*. The Worſhippers within the Temple, and 'before the Altar, are thoſe that do worſhip God in Spirit and 'in Truth, whoſe Souls are made his Temples, and he is honoured 'and adored in the moſt inward Thoughts of their Hearts; and 'they Sacrifice their Luſts and vile Affections, yea, and their own 'Wills to him, and theſe God will hide in the hollow of his 'Hand, and under the ſhadow of his Wings, and ſhall be pre-'ſerved as a Seed, to partake of that Glory which ſhall immedi-'ately follow.

I have alſo lately read two Treatiſes writ by Sir *Henry Vane*; First, *An Epiſtle General to the Myſtical Body of Chriſt on Earth, the Church Univerſal in Babylon.* The ſecond, *The Face of the Times.* Wherein he well diſcovers the Riſe, Progreſs, and Iſſue, of the Enmity and Conteſt between the Seed of the Woman, and the Seed of the Serpent. He ſaith, 'That till the Seventh 'Trump ſound, 1666, the Woman's Seed muſt ſuffer; after-'wards the Seed of the Woman being riſen with Chriſt, muſt

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'reign with him; and then the Head of the Serpent ſhould be 'bruiſed. He ſpeaketh moſt excellently of the firſt and ſecond Covenant, and of a ſingle and double Portion of the Spirit, of Regeneration and Reſtoration into the firſt Eſtate in *Paradiſe*, which may fall; alſo of the New Creation, or Second Birth, (the Seed of God in Man) which endures, and never will, nor ever can fall. *Hallelujah.*

He ſaith, 'The *Quakers* Principle is, To reſtore out of the 'Fall into the firſt State, who though they are Angels, yet may 'fall. He ſhews how Angels fell, who through pride oppoſe all 'higher Lights than themſelves, and that ſuch fallen Angels be-'come the greateſt Enemies to the Birth of Chriſt in the Saints; 'which Spirit is the great Antichriſt, the Old Serpent, the Devil, 'that is to be caſt into the Bottomleſs-Pit, with all his Angels; 'who outwardly appear as Angels of Light, but inwardly they 'devour the Innocent. This I have ſeen to be a Truth, in the bitter conteſts betwixt *G. F.* and his Angels, and the ſelf-deny-ing, humble, meek Spirit that was in *J. N.* and *J. P.* and thoſe that ſuffered with them, for bearing their Teſtimony to Chriſt in the Saints, which is the laſt, the moſt glorious and higheſt Diſpenſation (*as ſaith Sir* H. V.) now at the very Doors; a Truth which many can Witneſs. *He further ſaith,* 'The Lamb will overcome by Sufferings; and that the firſt ſign 'of Chriſt's ſecond Coming, is diſtreſs of Nations; that the Pot-'ſherds of the Earth daſhing one againſt the other, will make 'way for Chriſt's Reign; in which War, none but Hypocrites 'and Apoſtates (which make the outward Court) will ſuffer, 'whilſt God's People will be preſerved in Peace and Safety. *Sir* H. V. *alſo ſaith,* 'The Holy City and Temple meaſured, are 'Saints in Power: That the Woman clothed with the Sun, is 'Chriſt's dead Body raiſed. *Urim* and *Thummim,* (*he ſaith*) are 'the two great Lights, *Righteouſneſs* and *Truth,* when they meet 'in our Hearts. It is (*he ſaith*) a fickle and fooliſh Religion, 'that depends on the Magiſtrates Power, either to ſet up or pull 'down. That Believers Rewards in Sufferings, is inward Peace

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'and Joy in a ſerene quiet Mind. He was alſo in his day a great Prophet, (*he ſaith*) '*Iſrael*'s Captivity is near an end, at which 'time the Sons of God ſhall be made manifeſt; ſo ſoon as that 'is come, there will need little other help than the Grave it ſelf 'to caſt them forth, as the Womb doth the Fruit; then ſhall you 'know the Lord is God when he hath opened and brought you 'up out of your Graves; ſuch will the Lord own viſibly for 'his People, by putting his wonderful Spirit in them, and then 'will God's Indignation be poured out upon his Enemies. That 'the Nation that hath kept the Seed of God in Bondage, him-'ſelf God will judg more ſignally than he did *Pharaoh* and the '*Egyptians*; in this day ſhall the Tabernacle of God in Men be 'viſible. *He alſo ſaith*, Doubtleſs great and precious Promiſes 'are to be accompliſhed in and upon Believers here on Earth, to 'the making of Chriſt admired in them. That this dark Night 'and black Shade, that God hath drawn over his work in the 'midſt of us, may be the Ground Colour to ſome beautiful Piece 'that he is now expoſing to the light. That ſurely God hath a 'glorious Deſign to carry on in the World, even the building of '*David*'s Throne to all Generations. I know a Day of Delive-'rance for *Sion* will come, not with confuſed noiſe of the War-'rier, and Garments rouling in Blood, but with burning and fuel 'of Fire in the Conſciences of Men. Men they may fight againſt, 'but this they can never fight againſt. The Day approaches 'wherein God will decide his Controverſy with the World, not by 'outward Might and Power, but by the Spirit of the Living God. '*'Twas an uſual ſaying with him*, Come what would, every thing 'was upon the right Wheel, in the wiſe contrivement of God, 'for the accompliſhing of his Righteous Deſigns in the World. *And ſpeaking to his Children, ſaith*, 'Regard not the Reproaches 'that are fallen on your Father, ſay, or do Men what they will, '*Abraham*'s Faith will find the Bleſſing *Abraham* found. Theſe, and many more of His, as of Others, I take to be true and faithful Sayings, meet to be conſidered by all that wait for, and expect Redemption, Conſolation, and Salvation from the God of *Iſrael*. *Allelujah*.

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You will not blame me, that I have enlarged upon the Teſtimonies of theſe Holy Men, that have finiſhed their Courſe, kept the Faith, and are gone before us into the Eternal Manſions of Glory; who having quitted their Mortal Fabricks, are flown into the World of hidden Wonders. The Spirits of theſe Juſt Men made perfect, are now upon you, ye are come up to them, and in the harmonious Fellowſhip of that Spirit, (which is now one and the ſame amongſt all the Sanctified,) I have a few words of my inward Breathings to communicate to your holy Experiences.

In a deep ſenſe thereof, of my endeared Love towards that Royal Seed that richly dwells in you, I here ſalute you, and give you to underſtand, That my Soul is firmly knit and united to that Principle of Life in which you ſtand, bearing your Teſtimony for the Truth, before God and Man, amongſt a crooked and perverſe Generation; who only dwell upon the out-ſide talks and pretences to God, Religion and Chriſtianity, but hate even to Blood and Violence, all thoſe that are the free-born Seed of the Promiſe; whoſe Faith and Obedience ſtands not in the Will, Work, or Wiſdom of Man, but in the Power and Spirit of God, mightily working in their Hearts and Conſciences, whereby they are indeed purified, waſhed, and cleanſed from dead Works to ſerve the Living God. And ſo much the more is my Heart inflamed towards you, when I conſider you in reference,

Firſt, To the Nature of your preſent Station.

And ſecondly, To thoſe great Deſigns that God hath prepared you for.

Firſt, For the Nature of your preſent Station, I behold you (not as *Moab*, *Jer.* 48. 11, 12, *&c.* but) as a People ſtanding in a more inward nearneſs with God, than the reſt of the formal Tribes of Religious Proſelytes in the World; a People that have bin ſcattered from all your fleſhly Comforts and Confidences in all thoſe Joys, Hopes, Helps, and Eſtabliſhments, wherein you have truſted, below God. You have bin

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led into the Deeps of God's Wonders, while others have bin only wading in the ſhallow Streams of a literal and formal Profeſſion: Unto you it is given to know thoſe Myſteries of the Kingdom of God, which lie hid from others in dark and obſcure Parables; you know that the Son of God is come, and hath given you an underſtanding to know him that is True, and that ye are in Him that is True, which is the very God and Eternal Life. You cannot be deceived with the tinkling Noiſes, or glittering Baits of, *Loe here*, or *Loe there*, for the Kingdom of God is within you. In a word, there is nothing below Spirit, Power, and Subſtance, that can either crown your longing Expectations, or reward your holy Breathings after Truth, with a plenary and full ſatisfaction. Thus as the Lord's Lillies among Thorns, ſo do you ſtand among the formal Daughters, being preſerved in your Station, upheld in your Principles, and as Beacons flaming with the holy Blazes of a free and univerſal Love, ſerve to enlighten the World into the way of Truth, and direct their Feet into the Paths of that Peace, Amity, Union, Reſt, and Security, to which as yet they are ſo much eſtranged.

And this leads me to the other Conſideration of the Great Work, and High Deſigns which God hath prepared you for. And ſurely glorious Things are ſpoken of thee, O thou City of God! You are not only as Mount *Sion*, beautiful for Scituation, but alſo the Joy of the whole Earth, for thoſe humble, gentle, lovely, and pleaſant Aſpects, by which you ſhine upon the whole World, with the inviting and aſtoniſhing Charms of a divinely inſpired Love and Affection; You are a People fitted above all others to be a Bleſſing to the World; the whole Creation ſeems to groan and travel in pain, with a longing and languiſhing expectation to be delivered into the glorious Liberty wherein Ye ſtand. O how hath the form and out-ſide of Religion, (mixed with Carnal Intereſt) expoſed the World to Extremities of Horror and Confuſion, as at this day? What indignity and reproach doth indelebly ſtick upon the Skirts of Profeſſion and Chriſtianity, through that fiery and miſ-guided Zeal, thoſe Feuds

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and bitter Animoſities, that Strife and Debate, that Blood and Violence which abounds amongſt thoſe that walk under the glorious Names of Goſpel-Profeſſors and True Chriſtians? How inſipid, lifeleſs, and unſavory is the whole ſtate of formal Profeſſion grown, who while they cry up a Chriſt that died for them, and contend for an Hiſtorical Faith of his Death and Sufferings, hoping to be ſaved by a bare Imputation of a Righteouſneſs wrought without them, and yet know nothing all this while of any inward change, or renewedneſs of Mind and Heart; but totally ignorant of the inward active and real Righteouſneſs, which ſhould commend them to the World in an healing, ſaving, comforting, and refreſhing Spirit? And certainly the higher People are advanced in a literal and carnal Knowledg of God and Chriſt, the more rough, bitter, and ſevere will their temper be towards all others that differ from them in the leaſt Circumſtances of Religion, it being natural to that Knowledg and Wiſdom, to ſwell and puff up the Mind in the lofty and high conceits of a ſelf-Righteouſneſs, rather than ſweeten and ſoften the Spirit in that Charity which edifies. Behold, this is the diſtracted Station wherein the Children of Form are truly preſented (as *Pharaoh's* lean Kine) tearing and devouring each other in this day of Wrath: for now is the Judgment of this World; and what may quench theſe Flames? what may quel theſe Diſorders? what may repair theſe Breaches, or allay theſe Diſtempers, is the main thing that would be moſt deſirable to know?

We ſee that neither the Prudence of Princes, nor the Policies of Government (the Preſcriptions of the wiſeſt Reformers, nor the beſt eſteemed Regularities of the moſt magnified Authors, and reverend Fathers) are capable to accompliſh this Reconciling Work: Nay, the Sacred Oracle of the Scripture it ſelf, is ſo far ſhort of obtaining this bleſſed End, that all different Parties do endeavour, with the greateſt induſtry imaginable, (by warping and winding the Text) not only to ſuit it to the occaſion of their preſent Differences, but alſo thereby to juſtify their mad,

blind, and uncharitable Zeal towards each other: What Remedy then is left us in this Diſtreſs? Is there no Balm in *Gilead?* Yes certainly, for although the extent of our Wounds and Breaches are too wide and great for the moſt ample Wiſdom and Righteouſneſs of Man to heal and cement, there is yet largeneſs enough in the eternal and univerſal Love of God to accompliſh this great Work, and to make his *Jeruſalem* a Praiſe upon the Earth: And 'tis (my dear Brethren) by the ample and large manifeſtations of this Univerſal Love, ſhed abroad in your Hearts, that this great Deſign of God muſt be accompliſhed; and oh how the Conſideration of this Glorious Work, (in and by you to be brought forth) doth draw out my Spirit towards you. *Awake, awake then, put on thy ſtrength, O Sion, put on thy beautiful Garments, O* Jeruſalem, *thou Holy City; ſtand forth thou Virgin Daughter, clothed with the ſtrength of the Divine Majeſty, and proclaim the Glory of your Principles, by the beauty of your Practices to the World.* There is Majeſty enough in that Love which fills and feeds your Souls, to confound the Cruelty of all your Oppoſers, to ſhame and aſtoniſh the World into ſilence and ſtilneſs; and of this let us be confident, that how-ever the over-flowing Tides of common Calamities (blown up by the raging breath of formal and carnal Intereſts) may ſwell as a Flood upon the World, yet no Weapon that is form'd againſt Love (to Truth and Righteouſneſs) ſhall proſper; the *Heathen* may rage, and the People may imagine a vain Thing: The Kings of the Earth may Plot, Conſpire, and take Counſel together againſt the Lord, and againſt his Anointed; yet the Lord hath ſet his King upon his Holy Hill of *Zion*, and he ſhall and doth Rule and Reign in the midſt of his Enemies: Let it therefore appear to the World, whoſe Subjects ye are, whoſe Banner ye are under, and what Motto it bears, which is, *Glory to God in the Higheſt, on Earth Peace, and good Will towards Men.* O how beautiful will thoſe feet be upon the Mountains, which are ſhod with the preparation of the Goſpel of Peace; *How beautiful are thy Feet with Shooes, O Princes Daughter?* Cant. 7. 1. How amiable and pleaſant will your

your Lives and Teſtimonies be among Men, when you come forth in the largeneſs of that Love, Meekneſs, and Humility, in Forbearance and Forgiveneſs, which are the proper Ornaments, and moſt natural Inſtances of a true Goſpel-Profeſſion? In the Name of God ariſe then, and ſhew your ſelves (in his ſtrength) to be that in Power and Life, which the World are only in Pretence and Notion; let it be known by the lively and active demonſtrations of the Spirit of God in you, *That greater is He that is in you, than he that is in the World:* Your Principles I am ſure are more noble, extenſive, and generous; do but draw them forth, and ſhew them to open view, and you will be a Bleſſing in your Generation; The ſeveral Tribes and Languages ſhall faſten on your Skirts, and ſay, *We will go along with you, for the Lord is amongſt you:* Nay, even the *Kings of the Nations ſhall ſhut their Mouths at this appearance of God in you*, Iſa. 52. 14, 15. *For that which had not bin told them, they ſhall ſee, and that which they had not heard, they ſhall conſider.* (As *Pharaoh* ſaid of *Joſeph*, *Where is there a Man in whom the Spirit of God is?* *Gen.* 41. 38, &c.) Finally, my Brethren, *Be ſtrong in the Lord, and in the Power of his Might; put on the whole Armour of God, for your Work and your Warfare requires it*; and ye know that nothing below that can enable you to finiſh this your Teſtimony: *Ye wreſtle not againſt Fleſh and Blood; neither are the Weapons of your Warfare Carnal, but mighty through God, to ſubdue every high Thought, and vain Imagination.* All thoſe Principalities and Powers, and thoſe ſpiritual Wickedneſſes in high Places, which have captivated the Royal Seed of the Promiſe, and exalted themſelves againſt the free Breathings of the Spirit; Theſe (my dear Friends) are the powerful Enemies, over which ye muſt be more than Conquerors through him that loves you; and when in the ſtrength of this Love you have ſubdued the World, calm'd and quieted that wild and furious Spirit of Wrath that is let looſe among Men, and prepared the way for the Kingdom of God, and of his Chriſt, to be eſtabliſh'd in us, and amongſt us; what remains, but that in a holy denial of your Selves and Services,

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(your Gifts and Graces, your Love and Enlargements, your Faith and Patience, your Sufferings and Perſeverances) you offer up the Son of the Promiſe, and caſt down theſe your Crowns at the feet of Him that ſits upon the Throne, joining in Conſort with the Celeſtial Quire of Saints and Angels in the Sacred Hymns of Divine Praiſes, and *Alleluiahs*; *Salvation, and Glory, and Honour, and Power, to the Lord our God*, (Rev. 19. 1, to 10.) *Not unto us Lord, not unto us, but unto thy Name, be the glory of all thy wondrous Works.* Sing *Zion*, ſhout O ye Inhabitants of the *New Jeruſalem.* Judges 5. 1, to 14. *Awake* Deborah, *awake, awake, ſing to the Lord*; *Ariſe* Barak, take the Harps of God in your hands, ye Heavenly Victors; and in your moſt ſtrenuous Notes, ſing aloud with *Moſes* and the Lamb upon your Chryſtal fiery Floods: Rev. 15. 2, 3, 4. *Great and marvellous are thy Works, Lord God Almighty*; *Juſt and true are thy Ways, thou King of Saints, who will not fear thee, O God, and glorify thy Name? for thou only art Holy*; *all Nations ſhall come and worſhip before thee, for thy Judgments are made manifeſt.* And again, *Alleluiah, for the Lord God Omnipotent reigneth, and is manifeſt to be All in All, all Unity in all Variety.* Thus to aſcribe to God All in all, and to the Creature-Nothing, is the top-Stone of God's Building, to which we cry, *Grace, Grace. Alleluiah.* For His is the Kingdom, the Power and the Glory, for ever and ever. *Amen. Alleluiah.*

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